

many gray-headed and aged men and women are scattered through it. Then look over a crowd of skeptics and blasphemers, and see how many faces bear the marks of youth, or of that premature old age produced by vice and sin. Not every infidel dies young, for there are many who inherit the constitutional vigor and the Christian training of parents who feared God. But as a rule men who reject divine restraint never see old age; they go down to the grave in their brown hair. Skeptics may mock at the scripture which declares that the wicked "shall not live out half their days," that they are "like the chaff which the wind driveth away;" but the pitiless death rate which shows that the average term of life among gentiles is only twenty-six years tells a story which may well cause candid people to pause and ponder their ways. And the fact that the Jews, with their partial obedience to divine law, extend the period of human life one-third, while a still higher average is reached by people who seek to live in obedience to the precepts of the Gospel of Christ, should convince candid men that "the fear of the Lord tendeth to life," and that he who made man also made that Book which teaches him how to live, and which by its teachings promotes both health and prosperity wherever it is observed."

THE PREACHER AS A CITIZEN.

The minister of the Gospel is a citizen no less than a preacher; and if he is an exponent of the principles of the Gospel, of the morality and religious life of the community in which he lives, he should also be a representative citizen, an example in the performance of all the functions of true citizenship. If he lives as he ought to live, works as he ought to work and preaches as he ought to preach, his influence for good will be felt, not only by the people of his own parish, but by the whole community. As an example of how a minister may grow into the very life of the people with whom he labors, we take the following from the *Outlook* of June 13:

"That it is possible for the clergyman to exert an influence upon the community at large far beyond his own parish lines has been strikingly illustrated in the case of the Rev. Dr. David Nelson Beach, who has recently left the Prospect Street Congregational Church of Cambridge, Mass., to go to Minneapolis. Dr. Beach was not only one of the prominent Congregational clergymen of New England, but a prominent citizen of Cambridge, with all that this somewhat hackneyed phrase im-

plies. A dinner was given in his honor by the citizens of Cambridge last week at the Hotel Vendome in Boston, in connection with the impressive celebration of the fiftieth anniversary of the incorporation of Cambridge as a city. The Mayor of Cambridge presided, and among others who took part in this testimonial to Dr. Beach were Father Scully, a well known Roman Catholic priest in Cambridge; Dean Hodges, of the Episcopal Theological School of Cambridge, and Bishop Lawrence of Massachusetts. The menu cards bear the following quotation: "Be one. See far. Act." These were the words spoken by Dr. Beach at a recent public meeting in Cambridge, and succinctly express what might well be the motto of every progressive community. Perhaps the most striking feature of this dinner was the address of Father Scully, and the illustration which his presence afforded of the fact that denominational lines may be entirely wiped out in a united effort on the part of the members of a municipality to work for the general good of its citizens. Father Scully in his address spoke of Dr. Beach as his brother, and amid great applause he and Dr. Beach spontaneously clasped each other by the hand, as Father Scully remarked that thus the Catholic and the Congregational Churches clasped hands. We see no reason why they may not do so in carrying out the work of Father Scully, so well defined in the following words: "There should be a brotherhood of American citizens' meeting together outside of their churches to stand together as one man for the sacred supremacy of the ballot, to work together for honest government, and to organize law and order committees in every city and town against political bossism." This occasion, while of special local interest at Cambridge, is really of National interest as an indication of what real Christian union may be."

Personal Mention.

We congratulate the Professors of the school on the successful management of the closing exercises.

Brother John Keim of Louisville, Ohio, spent a few days at Ashland last week in the interests of the University.

Brother J. H. Petric reports one accession by baptism in the Mt. Olive church, Va., brother Jos. I. Hall, pastor.

Prof. J. C. Beal will visit the churches in Indiana and assist them in making up their apportionment for the College, while Brother Keim will visit the churches of Ohio.

Brother J. C. Mackey, of Meyersdale, Pa., delivered a very able address to the class of 1896, in the College Chapel, June 18.

Sister Grossnickle preached at Preston, Neb., on the night of June 19. Since then we have had no information as to her whereabouts.

Brother Teeter reports two accessions at Oakville, Ind., one by baptism and one reclaimed. There seems to be a *continual* revival in Brother Teeter's congregations.

Brother J. D. Wicks of Preston, Neb., writes that he heard no complaint about our quarterlies but "lots of praise." It is always a pleasure to know that one's efforts are appreciated.

Brother Jonathan Moore of Topsail, Pa., sends one dollar's worth of stamps for 100 copies of the Doctrinal number of the *EVANGELIST*, to be issued the latter part of July. Sister Clara Niebel also sends \$1.00 for 100 copies.

The reception given the class of 1896, by Professors Miller and Beal, at the College reception rooms, was attended by sixty invited guests. Refreshments were served in the dining room of the Hall, short addresses made, and on the whole, the evening was very pleasantly spent.

In this issue of the paper we publish a report of Brother Gillin's year's work. The report shows that he is a *systematic* worker. He knows what he and his people are doing, and what they *have* done. He knows what his *church* is paying. There have been fifty accessions during the year.

A few weeks ago we received a manuscript from J. B. Wampler in which the first sentence began as follows: "Elder Levi Fry was born in Somerset County," etc. Without reading it we took it for granted that it was an obituary notice and ordered it "set up" as such. Fortunately there was no room for it on the page where such notices usually appear, and we ordered it placed on editorial page, with heading "Elder Fry," instead of "Obituary." This was fortunate again as it turned out to be a biography of a brother who is yet living. Brother Wampler wrote the biography.

THERE are no times in life when opportunity, and the chance to be and to do, gather so richly about the soul as when it has to suffer. Then everything depends upon whether the man turns to the lower or higher helps. If he turns to God, the hour of suffering is the turning hour of his life.